

some official troubles, which were passed over in the family notice used later by the compilers of *YS*. Preceding the texts on the naval campaign of the summer of 1283, the *YS*, 12, 7 a, has a text according to which, on February 19, 1281, «A-t'a-hai was sent to garrison Kuča». It is by no means certain that we are not here concerned with another A-t'a-hai, although there is no mention of two A-t'a-hai in *WANG Hui-tsu*<sup>1</sup>; but it is also possible that our A-t'a-hai suffered then a temporary disgrace, although the measure sending him to Chinese Turkestan was not carried out. After the punitive expeditions against Japan were abandoned, A-t'a-hai helped in preparing a fleet to go to the rescue of the troops engaged in Champa and Tonking, fought against Nayan, and on his death, was granted high posthumous honours. Apart from the above indications, approximate translations of Chinese texts may be found in *Pa*, 540-543, and *Ch*, III, 127-132. Many details could be added from the *Gazetteers*, for instance from the *Yang-chou fu chih*.

To conclude, Alağan died before he could take any real part in the campaigns against Japan. It might naturally be supposed that «Abacan» is corrupted not from Alağan, but from «Atacai» = \*Ataqai, who at least sent his ships to sea, and perhaps went to sea himself, but the correction would be more difficult palaeographically, and Alağan is the better known of the two. On the whole, I incline to the belief that «Abacan» stands for «Alacan» (Alağan and Fan Wên-hu are named side by side in 1280, *YS*, 11, 1 b, just as we have «Abacan» and «Vonsamcin» in Polo), although Polo must have mixed him up to some extent with A-t'a-hai; but I do not feel sure enough to introduce «Alacan» into the text. Whatever the truth may be, no tragic fate ended Alağan's or Ataqai's life, no more than Fan Wên-hu's (see «Vonsamcin»). As usual, Polo, accurate as to the main events and the names, is wrong when he comes to the specific part played by each individual.

## 2. ABAGA

*abaga* F, Fr, t, FA,  
L, LT, TA<sup>3</sup>, V, Z

*abagan* FA  
*abagha* TA<sup>1</sup>, TA<sup>3</sup>

*abbaga, albaga* Lr  
*aghaba* TA<sup>3</sup>

The name is Mong. *Abaya*, which means «uncle»; Rašidu-'d-Din (for instance in QUATRE-MÈRE, *Hist. des Mongols*, 56) writes اباقا Abāqa and اباقا Abaqa, with the notation of -y- as -q- so common in the transcriptions of Mongolian names at that time; in the same way, Waśśāf (*Ha*<sup>2</sup>, 98, etc.) writes اباقا Abaqa. In Syriac, we find «Abya» (BUDGE, *The monks of Kūblāi Khān*, 88, 144). The Chinese transcriptions are 阿不哥 A-pu-ko (\*Abuga = Abaya), 阿不合 A-pu-ha (\*Abuya), 阿八合 A-pa-ha and 阿八哈 A-pa-ha (Abaya); see *WANG Hui-tsu*<sup>2</sup>, 42, 3 a. The forms in -pu- are due to the unaccented nature of the second syllable, the vowel of which was slurred; there are many similar instances. The form with -u- is met with also in the West: cf. «Abouha» for Abaya in *Gestes des Chiprois (Hist. des Crois., Arm., II, 843)*.

Abaya was Hülägü's eldest son, and succeeded his father, who died on February 8, 1265